

Christian Secretary.

PRINTED AND PUBLISHED BY BURR & SMITH.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

TERMS—\$2 PER ANNUM—PAYABLE IN ADVANCE.

VOL. XXIII.]

HARTFORD, FRIDAY MORNING, MAY 31, 1844.

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The Christian Secretary
IS PUBLISHED EVERY FRIDAY MORNING, AT
THE OFFICE, CORNER MAIN AND
ASYLUM STREETS, 3D STORY.

TERMS.

Subscribers in the city, furnished by the Carrier, at Two Dollars per annum.

Papers sent by mail at \$2.00, payable in advance, with a discount of twelve and a half per cent. to Agents becoming responsible for six or more copies.

Advertisements will be inserted on the usual terms of advertising in this city.

All communications on subjects connected with the paper, should be addressed to BURR & SMITH, post paid.

REMITTANCES BY MAIL.—A Postmaster may enclose the money in a letter to the publisher of a newspaper, to pay the subscription of a third person, and frank the letter, if written by himself; but if the letter be written by any other person, the Postmaster cannot frank it.—POSTMASTER GENERAL.

For the Christian Secretary.

Characteristics of a good Translation of the Bible.

A good English translation of any work should exhibit the true sense of the original, and should be written in correct English. Within these limits, however, a translation may assume great diversity of form, which is unimportant in respect to ordinary works, but not so in respect to the Bible. This arises from the intrinsic worth of the Scriptures, and from the great interest which all have in them, as the rule of faith and practice.

Much labor has been expended by critics on the subject of biblical translations, in order to deduce the principles most desirable to be followed in a translation for ordinary and practical purposes.

I propose to exhibit in a scientific form, so far as I am able, the conclusions to which such investigations appear to be tending.

I. BASIS OF THE TRANSLATION.

The first point is the choice of the original text. It is well known that there is no one text either of the Hebrew of the Old Testament, or of the Greek of the New Testament, which entirely satisfies the learned in respect to the minute details of various readings. Nor is there any immediate prospect of such a text being prepared. This difficulty, however, which meets us at the outset, is readily surmounted by the following very natural expedients.

1. For the Old Testament, the Hebrew text of Van der Hooft, published in 1705, and for the New Testament, the Elzevir text, published in 1624, may be assumed as the bases. These are the received texts, and are substantially the same as the texts followed by the authors of the common English version.

2. Any deviation from these standards, which the present advanced state of criticism may require, should be noticed by proper signs, so that every one who is competent may, if he pleases, examine the reasons of such change for himself.

3. No deviation from the original should be admitted on conjecture only. Thus

Ps. 107: 3, "And gathered them out of the lands, from the east, and from the west, from the north, and from the south."

Here our translators, naturally supposing an allusion to the four points of the compass, have been guided by conjecture, rather than by the original text, in rendering the last word. The conjecture is unnecessary, for the whole passage may be adjusted thus:

"Let the redeemed of the Lord speak,
Whom he hath redeemed from the hand of the enemy;
And gathered out of the lands,
From the sunrising and from the sunsetting,
From the north and from the west."

4. The syntactical construction of the original should be observed. Thus

Mat. 20: 24, "And when the ten heard it, they were moved with indignation against the two brethren." Better, were much displeased with, as in Mark 10: 41.

Mat. 17: 10, "We have done that which was our duty to do." Better, that which we ought to have done.

Act 8: 9, "But there was a certain man, called Simon, which beforetime in the same city used sorcery." Better, but there was a certain man, called Simon, beforetime in the same city, who used sorcery.

Heb. 13: 9, "Not with meats, which have not profited them that have been occupied therein." Better, in which those that have been occupied have not been profited.

But an idiom not suited to the genius of the English language should be avoided.

Mat. 15: 4, "He that curseth father or mother, let him die the death." Better, let him be put to death. So Mark 7: 10.

Mark 11: 24, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Better, believe that ye shall receive them.

Luke 22: 15, "With desire I have desired to ent this passerby with you." Better, I have greatly desired.

Jer. 4: 22, "For my people is foolish, they have not known me." Better, are, as in Dr. Webster's Amended Version.

John 7: 49, "But this people, who knoweth not the law, are cursed." So in Wielch and the Rheinish version. Better, know, as in Tyndale, Cranmer, the Geneva version, Newcome, and Webster.

Mat. 10: 29, "And one of them shall not fall on the ground without your father." Better, neither of them shall fall, as in Campbell.

1. All intelligible figures of speech should be retained, i.e. they should neither be resolved, nor be changed into other figures supposed to be equivalent. Thus

(1) Is. 44: 8, "Is there a God beside me? yes, there is no God; I know not any." Better, retaining the metaphor of the original, there is no rock. Our translators have themselves retained this metaphor, Deut. 32: 37. Ps. 18: 31, 46.

(2) Acts 27: 27, "The shipmen deemed that they drew near to some country." Better, in accordance with the original Greek, and with the popular mode of describing things as they strike the eye, that some country drew near to them.

2. An unintelligible figure should be avoided.

(1) Gen. 14: 22, "I have lift up mine hand unto the Lord." Here, by a metonymy, the sign is used for the thing signified. As the figure is obscure to the English reader, it is better to resolve it thus: I have sworn.

(2) Job 18: 13, "The first-born of death shall devour his strength." This is obscure to the English reader. Better, the most deadly disease.

For there is in the original a double idiomatic figure; a deadly disease being called a son of death, as being its attendant and precursor; and the most deadly disease being called the first born among such sons.

(3) Is. 14: 30, "The first-born of the poor shall feed." The meaning is obscure to the

English reader. Better, the most poor, as the first born are the most distinguished in their class.

(4) Mat. 23: 16, "Whosoever shall swear by the gold of the temple, he is a debtor. The figure is not obvious to the English reader. Better, resolving the figure, he is bound or obligated. So Rom. 1: 14; 8: 12. Gal. 5: 3.

IV. CLOSNESS OF RENDERING.

A good translation of the scriptures should imitate the original, by adequately exhibiting every word and every clause, as well as the construction of the same. This involves four principles.

1. Nothing should be added to the original, except what is absolutely necessary to make out the sense. Thus

Luke 9: 61, "But let me first go bid them farewell which are at home at my house." The words at home are superfluous, not being found in the original Greek.

The conjunction and is inserted unnecessarily between the parallel clauses, Num. 24: 5, and with injury to the sense between men and brethren, Acts 1: 16; 2: 29, 37, etc.

So and are inserted with injury to the sense, 1 Cor. 4: 13.

But whatever is absolutely necessary to complete the sense should be added and printed in italics. This device has been approved by all. Thus

Deut. 28: 23, "And thy heaven that is over thy head shall be as brass, and the earth that is under thee shall be as iron." The particle as should be inserted as by our translators, in Is. 37: 27. Nah. 3: 12.

Ex. 32: 32, "Yet now, if thou wilt forgive their sins, well." The adverb well should be added here, as by our translators, in Dan. 3: 15. Luke 13: 9.

Saying should be inserted at the end of Prov. 31: 28. Cant. 6: 9, by our translators, in Is. 14: 16.

2. No word or clause in the original should be omitted in the translation. Thus

1 Chr. 9: 28, "That they should bring them in and out by tale." Better, as in the Hebrew, that they should bring them in by tale and carry them out by tale.

Mat. 21: 17, "And he left them, and went out of the city." Better, as in the Greek, went forth out of the city. Comp. Heb. 13: 13, where our translators have used the full expression.

Rom. 15: 4, "For whatsoever things were written aforetime were written for our learning." Better, as in the Greek, were written aforetime.

Heb. 11: 16, "Wherefore God is not ashamed to be called their God." Better, as in the Greek, is not ashamed of them.

Heb. 13: 18, "For we trust we have a good conscience." Better, as in the Greek, for we trust that we have a good conscience.

This rule, however, need not to be extended to some of the particles, when used merely as expletives.

3. No word or phrase in the original should be wantonly changed. Thus

Mat. 21: 27, "And they answered Jesus, and said, We cannot tell." Better, as in the Greek, we know not.

Heb. 10: 23, "Let us hold fast the profession of our faith without wavering." Better, as in the Greek, hope.

So God forbid, for far be it, Gen. 44: 7, 17, etc., for let it not be. Luke 20: 16, etc. God speed for prosperity, 2 John 10: 11. Would God, would to God, or I would to God, for I would, Num. 11: 29, etc. Castor and Pollux for the sons of Jupiter, Acts 28: 11.

4. The syntactical construction of the original should be observed. Thus

Mat. 20: 24, "And when the ten heard it, they were moved with indignation against the two brethren." Better, were much displeased with, as in Mark 10: 41.

Luke 17: 10, "We have done that which was our duty to do." Better, that which we ought to have done.

From the Bap. Advocate.

A string of Pearls from the Philadelphia Anniversaries.

"Gather up the fragments that remain, that nothing be lost."

MR. EDITOR:

I have often thought it would be well for some one at our religious anniversaries to collect the various striking incidents and remarks, and to string them up like pearls for future reference, with appropriate headings, apart from the lengthy and somewhat prosy addresses in which they are embodied. I have endeavored to recall a few specimens of what I mean from the Philadelphia anniversaries for the entertainment of the readers of the Advocate the present week, and will probably perform a similar duty in reference to the New York anniversaries, in a week or two.

It is sufficient that the points of the compass here contrasted, which are not to be taken in the strict mathematical sense, differ from each other. It is not necessary that they be directly opposed. But it will fully concur with me in this opinion.

O. CARTON.

Mr. J. F. CALDWELL, SUPERINTENDENT OF THE TABERNACLE SCHOOL.

Very much pleased with the Topical Question Book, Mr. B. H. BAIRD, in his review of it, says, "It is superior to any other book within my knowledge, in the arrangement, in the form of its questions, in its answers, to say nothing of the valuable and interesting references. We know of no book of the same character in Sabbath Schools and Bible Classes."

THE MICHIGAN CHRISTIAN HERALD.

commend this little Christian to Sabbath School as being the best of the kind we have ever seen. I like to act in it in the hands of Sabbath School teachers, and to have it in universal patronage, especially if every school will have a copy of it.

Knowledge. Rev. Mr. Baird is entitled to the thanks of all who are interested in the schools; and I cannot doubt that the blessing of God will rest upon it.

SALEM, MASS.

Topical Question Book embraces forty lessons, and is most valuable for the use of the school with which it is connected.

I highly approve of the plan of the book, and it will excellently serve its purpose. As far as we can judge, it is well executed. In this Topical Question Book we have the warm approval of the various Calvinistic clergymen who will be sure to recommend it. It has the warm approval of the principal author in the United States.

JOHN P. JEWETT, Publisher.

The above Books are for sale at JOHN P. JEWETT.

IN FOUR NUMBERS.

Mr. B. H. BAIRD has prepared a Series of Question Books for the younger scholars in Sabbath Schools—No. 1, for infants; No. 2, for children, who attend school for the first time; No. 3, for children, who are further advanced; thus forming a series of four books, No. 1, of the infant, to the Topical Question Book for Infants Series, which is very popular, and is now used in less than one year.

Question Books, \$12.00 per hundred.

Series, Nos. 1, 2, 3 and 4, \$12.00 per hundred.

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THE CHRISTIAN SECRETARY.

Christian Secretary.

HARTFORD, MAY 31, 1844.

NOTICE.

Delegates to the Connecticut Baptist State Convention, and visiting brethren, are requested to call at the Lecture Room of the First Baptist church, on their arrival in the city, in order that provision may be made for their entertainment during their sojourn with us.

In behalf of a joint committee of the 1st and 2d churches, New Haven, May 28, 1844. THOS. C. TRASDALE.

The Philadelphia Riots.

The recent disastrous riots in Philadelphia have awakened the feelings of the entire community, both Protestant and Catholic, throughout the country. From every direction we notice the remarks of the editors of papers, secular as well as religious, on the riots, and in a very large majority of instances the blame is laid exclusively at the door of the Catholics. That the Irish population of Philadelphia were the originators of the recent riot in that city, we think there can be no doubt; but that they are exclusively to blame in the matter, is not so easily proved. It is true, that the first guns fired upon that occasion were in the hands of Irishmen, the consequence of which was, the riot for that, and the two following days, were kept up. But are the Irish alone to blame for the terrible consequences of those riots? We think not. There were other causes operating upon the minds of the people, which had a more remote, yet powerful agency in producing the scenes of bloodshed and murder which were witnessed in Philadelphia during the "three days" reign of terror. The cause of all these troubles may be traced farther back than to the scenes immediately connected with the late outbreak.

It will be remembered that an animated discussion on the subject of the school money occurred in New York a few years since, in which Bishop Hughes took an active part; and even went so far as to attend a political meeting composed principally of Irish Catholics, and there presented a ticket, composed of names friendly to the cause of the Catholics; the claims of which he urged upon the consideration of the meeting. This ticket was voted by many of the Irish at the election which was then just at hand.—

Whether Bishop Hughes was right or wrong in taking the course he did at that meeting is a question of but little importance. He is nothing more nor less, than a *fable* man, and of course is just as liable to err as anybody else. The simple question to be decided was, whether the Catholics should be compelled to send their children to schools where such books were used as they disapproved, or whether it was right to give them the use of the proportion of school money which, according to the number of their children, they were by law entitled, and thus allow them to establish schools of their own, where they could have the privilege of using just such books as they pleased. This question, we are sorry to say, assumed a political aspect, and caused much excitement in the State of New York. We are not now in possession of all the facts in the case as they from time to time transpired, but we believe the result of that movement was the expulsion of the Bible from some of the common schools—those especially where a Catholic population was in the ascendant. The true course of procedure in the case, it appears to us, would have been, to have allowed foreigners, and native Americans too, the privilege of establishing their schools separately, by giving to each their lawful share of the money arising from the school fund. This would have been right and proper; for we cannot conceive of the justice that would compel a Catholic or a Mahometan to send his children to schools where books were used that conflicted with his religious views.

During the agitation of this question, some of the penny papers in New York were filled with denunciations, and in many instances with gross misrepresentations against the Catholics, and especially against Bishop Hughes, thereby exciting and inflaming the public mind against the Catholics. It was by these means, and others of a kindred character, and by getting up "tremendous excitements" that the feelings of the people have been aroused to a degree sufficient to create a "Native American party" large enough to carry their ticket over the votes of both the other parties, at the late charter election in the city of New York. This party, however pure it may be, and however good the officers who have been placed in power by it, may be, cannot, and has not failed to produce a combination of those against whom it was formed. Here then, we have two political parties, (confined principally to large cities in the U.S.) arrayed in direct hostility to each other, with all the prejudices of country, education, religion, &c., in which they have severally been brought up, to feed the mutual jealousies existing between them. Such a state of things cannot fail to increase the rancor and hatred which exist to an alarming extent already. Add to this the excitable nature of the Irish population—for it will be remembered that they are, generally, ignorant, and have been accustomed in early life to receive but few favors from their superiors, the laws being decidedly against them; hence, when they wanted favors they knew of no other way to obtain them, than by a resort to club-law; that these feelings and prejudices they bring with them to this country,—and we have a pretty correct idea of the effect a party like that of the "Native American" would produce upon them.

We know we shall be met with the objection that the Irish were the instigators of the late riots, and consequently are alone responsible for them. True, they did commence the attack, and we most sincerely hope that not only the authors, but all who were in any way concerned in originating that disgraceful affair, may be brought to justice, and punished to the extent of the law. But other causes aside, the Irish are not wholly to blame in this respect—they have had, for years, the example of American citizens to urge them on deeds of blood. The city of Philadelphia has long presented a melancholy spectacle to the eye of the world, in consequence of the riots and tumults which have been of almost weekly occurrence there. Ever since Pennsylvania Hall was burnt by a mob, in consequence of a few abolitionists having assembled there, and the affair passed over in comparative silence by the authorities, the mob spirit has been increasing, until, at last, some dozen or fifteen persons have been murdered in her streets,—forty or fifty wounded with musket balls,—one hundred buildings burnt, besides all the misery that will otherwise result from that dreadful riot.

And now we ask, who is to blame for all this? The ready reply is, "The Catholics, to be sure; they began the fight,—they are always foremost in riots, &c." Put them down, is the cry. They show no favor to Protestants in those countries where they have the ascendancy, and they will soon get the upper hand here; crush them then, while you can." But have the best means been adopted for putting down the Catholics? We think not. Let the "Native American party" and the "Protestant Association" continue their organizations for twenty years to come, and will our country be freed from the blighting influences of Romanism? Certainly not. On the contrary, it will be found that it has increased just about in the same ratio as that of Denmark. Though the brethren are experiencing general opposition, its violence and directness are less than formerly. There are frequent additions to the churches.

minds of these men, they will find from experience that means are used to keep them down, and to deprive them of the rights which the Constitution secures to them, and they will swear vengeance as soon as they can get the power into their own hands.

"What then?" says the objector, "shall we embrace the Catholics? shall we foster them as did the husbandman the viper, till they are strong enough to turn round and destroy us? Is it not better to crush them in the bud, than to wait till we find ourselves destroyed?" In reply to these inquiries, we answer in the first place, that you cannot kill Romanism by persecution or oppression; on the contrary, the effect would be to build up the very thing which you wish to destroy. Sympathy is ever on the side of the oppressed; and no surer method could be devised to advance the interests of Romanism, than oppression and persecution.

MEROL.—A special divine blessing is resting on the mission. Mr. and Mrs. Brayton have returned to the station, with improved health, and appealing in most urgent and affecting manner, for a reinforcement of missionaries.

CHINA.—Dr. Macgowan has located himself at Ningpo, and is actively employed both as a physician and imparting to the natives a knowledge of Christ.

JOHNSON.—We are sorry to learn, by a letter from Mr. Bingham that Miss Harriet H. Morse, teacher of the school at that station, is, if alive, dangerously ill. The school under the care of Miss M. has been, for several months, in a flourishing condition.

TELLOGOOS.—Letters have been received of general encouragement, excepting feeble, and apparently declining health of Mr. Van Huse.

ASSAM.—Missions in health, and appealing in a most urgent and affecting manner, for a reinforcement of missionaries.

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Special Notice.

We would take this opportunity to remind our friends of the necessity of forwarding, by their delegates to the Convention, the amount due us for the Secretary. These sums, though small in themselves, make up, in the aggregate, the amount with which we defray our current expenses. Those who are in arrears for more than one year, are earnestly solicited to forward the amount due. Every dollar due us is needed. Those who may not have an opportunity to forward their subscriptions by delegates to the Convention, are requested, if no other opportunity presents itself, to enclose the amount in a letter and place it, unsealed, in the hands of the Postmaster, who is authorized to frank the same. A punctual payment of all the debts due us would greatly relieve our wants. As we are not in the habit of dunning delinquent subscribers, we trust this appeal will not be made in vain.

THE TRIENNIAL CONVENTION.—The proceedings of the Convention in relation to Foreign Missions, so far as we have been able to learn, have been acceptable and gratifying to the denomination in this State; and we believe the same is the fact throughout the non-slaveholding states generally. The result of that meeting, so different from what everybody expected—the harmony of the whole denomination being still preserved, yet without sacrificing on the part of the North any principle for which they contend—calls for devout gratitude to God, to whose agency alone we are indebted for the unity that at this time prevails throughout the entire denomination, on the great subject of giving the gospel to the world.

CAUSE AND EFFECT.—Some of the religious papers seem to have very crude perceptions of the relation of cause and effect; or else they desire to shake off every consistent Advent subscriber from their respective papers, and Advent believers from the various churches. Those papers who make a decided stand in opposition to the doctrine of the speedy coming of the Lord, like the Christian Herald, Chris. Sec. Secretary, Puritan, Trumpet, and Olive Branch, manifest anything but love for the Lord's appearing, or friend ship for those who are looking for the Lord. We have received several communications on this subject, from those who have done much to sustain the different papers, but who have been obliged, in consequence, to withdraw all present aid from them.

It is not at all strange that a paper established on such *profitable* doctrines, as the *Sig.* of the Times, the Miller paper at Boston, should be at a loss to understand how an editor can persist in frankly expressing his honest sentiments, when the palpable "effect" is the loss of his subscribers. If such a loss on the part of the papers named above, be indeed an evidence of their hostility to "the Lord's appearing," of course, Mr. Himes's corresponding pecuniary gain, during the last few years, is the most conclusive proof of his anxiety for the same event. Similar *specious* arguments might, if strongly presented, produce the same effect on other hearts.

REVIVAL.—The following extract from a letter dated Springville, Erie co., April 25, is from the N. Y. Baptist Register.

"The revival among us during the winter past has been of a remarkably pleasant character. Considerably more than one hundred have been converted, about seventy of whom have already united with the church.

"Your brother, ANSON TUCKER."

The School Fund.

The annual Report of the Commissioner of the School Fund to the General Assembly, May Session, 1844, is received, from which we learn that the fund remains unimpaired.

The whole amount of capital belonging to the School Fund on the 31st of March, 1844, was **two million, fifty-one thousand, four hundred seventy-three dollars and seventy seven cents**. Of this sum, \$1,695,407 44 is in Bonds, Contracts and Mortgages against residents in Connecticut, New York, Massachusetts, Ohio and Vermont; and \$221,700 00 in Bank stock, in sixteen different banks in this State; and about \$120,000 in cultivated lands and buildings, and wild lands in Massachusetts, N. Y., Connecticut, Ohio and Vermont.

Wait a whole year; do nothing about it, say nothing about it, and yet it will be there still. While the tooth of time has made its mark upon all things else, while it has worn away even the solid granite itself, it has made no impression on that debt. The church has met and said they wished it was paid, and that it ought to be paid, and it must be paid; and yet there it is still.

Now this is a serious evil. The spirituality of the body suffers from it. All want it paid. A few have already paid more than their proportion of it, and are willing to do more what their brethren say so; while others are backward to do even what is less than their proportion. Thus brother is separated from brother, and division and discipline are the necessary consequences. Then again, it lies right in the way of every benevolent effort. Talk of a contribution for Foreign Missions, and "that debt must be paid first." Three months pass. Ask for a collection for the Bible Society. "But that debt must first be paid." Wait another three months, and then present the moral and religious destruction of the great West, and ask for a collection, and you will be reminded that the great law of charity is to "begin at home," and there is an arrearage on the current expenses of the church, which must first be paid.

This is no picture of the fancy. Would that it were! Would that only here and there *one*, could see themselves in it! But it meets the eye, and falls upon the ear, and pains the heart, and represses the hopes of the friends of Zion, from a thousand different points. While some, with great promptness, commence their charities at home, and then let them flow to the ends of the earth, blessing and blest, many only talk about beginning at home.

But how can this evil be removed? How may this arraige be brought up? This is an important, but not a difficult or a complicated question. It may be answered in two words: Pay it. Pay it and then go in peace, and sin no more.

Yours truly, S. B.

We command the perusal of the following short communication, which we find in the New York Baptist Register of last week, to the careful attention of those churches, (and we fear there are too many of them) which are laboring under the burdens of a church debt.

A debt once incurred, and not frequently paid, or removed

upon a church is exceedingly apt to remain for years

unliquidated; and not infrequently, by death, or removal

of some of its most prominent members, does it result in

the loss of their house of worship. Without offering any

comment on the article below, we give it to our readers in

hope that it will induce some churches that are now bur

dened with debt to make an immediate effort to discharge it. There never will be a better time than the present to

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dened with debt to make an immediate effort to discharge it.

There never will be a better time than the present to

commence the work.

Church Debts.

We command the perusal of the following short commun

ication, which we find in the New York Baptist Register of last week, to the careful attention of those churches, (and we fear there are too many of them) which are laboring under the burdens of a church debt.

A debt once incurred, and not frequently paid, or removed

upon a church is exceedingly apt to remain for years

unliquidated; and not infrequently, by death, or removal

of some of its most prominent members, does it result in

the loss of their house of worship. Without offering any

comment on the article below, we give it to our readers in

hope that it will induce some churches that are now bur

dened with debt to make an immediate effort to discharge it.

There never will be a better time than the present to

commence

THE CHRISTIAN SECRETARY.

The Registry Bill was taken up and discussed until the hour of adjournment:

Friday Morning, May 25.

Prayer by the Rev. Mr. Thompson.

Petition of Stephen J. Bucknell, for leave to hold lands, referred to committee on sale of lands.

Order of the day, the resolution of last year, passed by the house, proposing to amend the constitution so as to abolish property qualification of electors, and to require only 4 months residence in the place where admitted.

Committee on judiciary reported that the resolution was published in an informal manner; the clerk did not certify that the resolution passed—he merely signed; the language of the preamble is, "at a general assembly," without indicating that the resolution passed the house alone. The committee propose a resolution that the subject of the amendment is not legally before the house. After considerable discussion the question being taken on the invalidating resolution reported by the committee, there were, yeas 90, nays 78.

Friday Afternoon, May 25.

Bill for an act respecting turnpike roads, read twice, and referred to committee on judiciary.

Resolution to amend the constitution as proposed at last session, read, and laid on the table at the request of Mr. Minor, who wished to offer a substitute.

Mr. Minor's resolution omits the amendment requiring only four months residence. Laid on the table.

Bill for an act authorizing licenses to retailers of spirits by civil authority and selectmen, read twice, and referred to committee on license laws, who are instructed to report on Tuesday next.

Registry set up. The amendment leaving the adoption of the law to the towns, was rejected—yeas 80; nays 87.

Messrs. Palmer and Lippitt moved amendment, that part of the Governor's Message extending to colored citizens the right of Society Meetings—E. K. Fane, L. Woodward, Brewster, B. L. Young, Texas—Dixon, Morse, Hardin, Jones, James Johnson, for school money, referred to Philological Society, to committee on education; Benj. Cooper, for discharge, to committee on claims, favorable to Benedict & Burbury, for reimbursement of expenses incurred, accepted. The Judge of New Haven is empowered to tax bill of cost in

Commissioner, referred to committee on report of Hartford Co. Commissioners, in the senate.

com. on sale of lands, favorable to petition of Pomfret, for change of name to

passing Daniel Taylor for services as com. on claims.

That in elections of town representatives a ballot is given with two names, they

are 1st or 2nd; if but one name, counted a blank. Where there is no

majority on the 1st Monday of April, a

on the 2nd Monday. Read, and re-

ferred to judiciary.

on state prison in favor of release of

which was not accepted in this house, motion accepted. Motion was made to

of the house—motion prevailed, and committee was accepted, and the pris-

on appointing a committee of two to

com. on claims.

Messrs. Palmer and Dixon were ap-

pecting joinder of too many defend-

—and respecting the general de-

com. on debts, read twice, and referred to com-

Tuesday Morning, May 21.

Governor Cleveland on insane poor, 300 cop-

ed on judiciary, on bill for recording for-

ages, distributions of lands, and change

against its passage. Bill read third

com. on claims, favorable to ex-

eclesiastical society, read twice,

and referred to committee on judi-

cacy.

Resolution appointing Leman Church and Chas. H. Pond, Commissioners on the Housatonic Railroad, referred to committee on railroads.

Bill repealing an act passed in 1832, concerning com-

mon schools, read twice and referred to committee on

education.

The committee on claims reported a resolution grant-

ing to Marcellus Clark \$32 for his services as a mem-

ber of this House to the 17th inst, laid on the table.

Resolution allowing Dr. Percival 10 copies of his Ge-

ological Report, to be distributed at his pleasure. Pas-

sed.

The approaching visit of the Emperor of Russia to this

country will render the present season the most splendid

since the visit of the Allied Sovereigns in 1814. His Im-

perial Majesty, who will be attended by several members

of his illustrious house, and a numerous retinue, will occu-

py the splendid suite of apartments in St. James' Palace

for his Majesty's reception.—London Globe.

Wheat sold at Rochester on the 18th inst, at 91 cents per bushel. The quantity of flour shipped east for this

place, in weight two and a half pennyweights, was to-

tally detached from any grosser substance, and is a fine

specimen of pure native gold."

There are 16 iron factories in Pennsylvania and four in

New Jersey, which manufacture with anthracite coal 45,-

500 and 8,000 tons of iron annually.

The last Hillsborough (N. C.) Recorder says: "We

have seen a lump of gold ploughed up a few days since in

a field belonging to Mr. John Paul, five miles west of this

place. It weighed two and a half pennyweights, was to-

tally detached from any grosser substance, and is a fine

specimen of pure native gold."

Professor Silliman has been in St. Louis for several days.

He is on a scientific visit to Illinois. Josiah Quincy, Jr., President of the Massachusetts Senate, and Charles F. Adams, E. Q. son of J. Q. Adams, are also at St. Louis on a pleasure excursion.

IMMENSE RAFT.—The steamboats Patapsco and Relief, both in command of Capt. Sanner, arrived from Port De-

posit on Sunday last, having in tow 170 rafts of lumber,

containing eight million feet, and measuring in size 10 acres

and 12 rods, the largest row ever brought to this city. The

rafts came down in charge of Capt. Wilcox and Hayes.

—Exchange R. R. Books.

The quantity of rain in Peru continues to decrease an-

nually. Large districts of country, especially in the prov-

ince of Pura, have been abandoned, with the loss of their

castle, and many of the inhabitants, who were unable to

remove. There has been no rain in Pura for eight years.

The people depend on irrigation in the culture of their

lands, and a well regulated system has been adopted. The

rivers in Pura were so low that it was impossible to cul-

ture the soil; and this province, once abounding in rice,

cotton, and tobacco, is now a barren waste.—Baltimore Amer-

ican.

FACTORY GIRLS' EARNINGS.—The funds of the Lowell

Savings Institution amount to \$575,165.—This is deposit-

ed mostly by the factory girls.

Mr. Stephens, author of "Incidents of Travel in Central

America," has received from the Harpers, as the profits of

the sale of this work, \$20,000. The same firm have paid

recently to Mr. Prescott, for his work, entitled the Con-

quest of Mexico, \$7,500, and the demand for the work

still continues; they have also paid to the learned Dr. Charles

Anton more than \$5000 annually for several years, as

copy-right for his various classical and school books.—

Bucks Co., Pa., on the 19th inst.

A destructive hail storm passed through several towns in

Yale College, read and accepted.

Report of com. on the Housatonic railroad comes from the

Senate, referred to the com. on banks. House con-

curred.

The com. on education to whom was referred the let-

ter of the American Consul at Genoa, asked to be dis-

charged from the further consideration of the subject; re-

ferred to the petition of Samuel Green and others, for

the division of East Windsor.

The com. on incorporation, other than banks reported

in favor of petition of Thompsonville Carpet Manufactur-

ing Company for leave to increase their capital stock the

sum of \$100,000, with a resolution granting them this

power; resolution passed and report accepted.

The com. on claims reported in favor of the petition of

Stanton Pendleton, with a resolution authorizing a trea-

sury order for the sum of \$46 81 in his favor; resolution

passed and report accepted.

Resolution that a state tax of one cent on a dollar be

levied on the grand list of 1843; passed.

Resolution granting leave to the President and Direc-

tors of the Quinebaug bank, to increase their capital stock,

from the Senate referred to com. on banks;

House concurred.

The com. on incorporation, other than banks reported

in favor of the petition of Hartford and New Ha-

mpshire, referred.

Change of name of united society of Farm-

ers of East Avon, referred to committee on

claims on state prison, unfavorable to

John Glover, accepted.

Committee on state prison, favorable to resto-

ration of rights, except the privi-

leges of Governor's Guards, accepted.—

Committee on state prison, favorable to re-

lief of Benj. Lester, came from the

Senate for further inquiry.

The resolution was laid on the table.

Resolution confirming the doings of Elisha Lord,

clerk of an ecclesiastical society.

com. on the registry law was taken up, and after

discussion, the House adjourned.

Afternoon.

considered their vote, referring the po-

prietary and other colored citizens of Hart-

ford, committee, and referred it to that

committee on the subject of extending the rights

of colored citizens composed of members of

the Baptist Board of Foreign Missions

May 1, 1844, amount to \$5006.14. Of

which is credited to Connecticut. This does

not exceed the amount received at the Triennial Conven-

tion in the July number of the

close of the annual Report.

ORDERS AND BAPTIST MEMORIAL.—These two

united, as we learn from an exchange pa-

reprint, having received a copy of the

same.

intelligence has been received from Hayti up

to which states that the whole island is in a

THE CHRISTIAN SECRETARY.

Poetry.

LOVE ON.

BY ELIZA COOK.

"Love not, love not, ye hapless sons of earth!"—MRS. NORTON.
Love on, love on, the soul must have a shrine,
The rudest breast must find some hallowed spot;
The God who formed us left no spark divine
In him who dwells on earth, yet loves not.
Devotion's links compose a sacred chain
Of holy brightness and unmeasured length;
The world with selfish rage and reckless stain
May mar its beauty, but not touch its strength.
Love on, love on—ay, even though the heart
We fondly build on proverbs like the sand.
Though one by faith's corner-stones depart,
And even Hope's last pillar fails to stand:
Though we may dread the lips we once believed,
And know their falsehood shadows all our days,
Who would not rather trust and be deceived;
Than own the mean, cold spirit that betrays;
Love on, love on, though we may live to see
The dear face whiter than its circling shroud,
Though dark and dense the gloom of death may be,
Affection's glory yet shall pierce the cloud;
The truest spell that Heaven can give to lure,
The sweetest prospect Mercy can bestow,
Is the blest thought that bids the soul be sure
'Twill meet above the things it loved below.
Love on, love on, Creation breathes the words,
Their mystic music ever dwells around;
The strain is echoed by unnumbered chords,
And gentlest bosom yields the fullest sound.
As flowers keep springing, though their dazzling bloom
Is oft purloined for worms to feed upon,
So hearts, though wrung by traitors and the tomb,
Shall still be precious and still live on.

Miscellaneous.

William Carey.

The year 1761 is memorable for the birth of an extraordinary man. In the obscure village of Pausley, England, and from a family in humble circumstances, arose a man distinguished for the most mighty achievements; a man in whose mind originated the great idea of *Modern Missions*. Such was William Carey. Enjoying but limited advantages for early education, by a perseverance, perhaps unequalled, he became one of the most efficient men that have ever lived. In early life he became a Christian, and was baptized by Dr. Ryland, in the river Neu, at Northampton. At the age of 21, he was settled over a small Baptist church at Moulton, where his compensation did not exceed sixty dollars annually; consequently he was obliged to resort to his former occupation as shoemaker, as a means of support. His signature is now preserved in the library of Stepney College, and reads as follows:

BOOTS AND SHOES
MADE AND MENDED HERE BY
W. CAREY.

As a shoemaker, however, it is believed that he never excelled, for he never made two shoes alike. It is related that Dr. Ryland, having ordered a pair of him, found them too long, and returning them, the rustic artisan cut off the toes, and sewed them up again. This deficiency as a workman arose from his intense engagement in the study of Latin, Greek, and Hebrew, ever having his book before him at his work, and thus forgetting to fit his shoes to the last. In this respect he was greatly favored by having considerable employ on shoes for the army, which did not require the greatest nicety. Every two or three weeks he walked eight or ten miles with a wallet full of shoes on his shoulder, and returned the same day laden with leather, for fulfilling further engagements. But all this was insufficient to support his family: in addition he was obliged to take an evening school. From such circumstances as these, came forth a new age. To him belongs the honor of originating the India Mission. He was the first instrument of forming a Missionary Society for giving the gospel to the heathen. Says Fuller, "the origin of the society will be found in the workings of brother Carey's mind." Says Dr. Ryland in one of the first sermons on a Baptist Missionary Anniversary in London—"October 5th, 1783, I baptized in the river Neu, a little beyond Dr. Doddridge's meeting-house, at Northampton, a poor journeyman shoemaker, little thinking that before nine years had elapsed, he would prove the first instrument of forming a society for sending missionaries from England to preach the gospel to the heathen." His mind seemed first to have been directed to a poor heathen, by means of an old copy of Guthrie's Grammar. Thus his attention was arrested by the great portion of the world lying in wickedness. The prints of his waxen fingers are still perceptible on the map which he kept before him while working at his bench. In thus tracing out different localities he thought of the heathen, and his sympathies were aroused in their behalf. It is related that in 1784, at one of the meetings for prayer and discussion then held, a subject was required. With considerable hesitation and modesty, Carey remarked that he had thought of one, but unless it was agreeable to the brethren, he did not wish to press it. This subject was the conversion of the heathen. "Young man," said the senior Ryland, the venerable moderator, shaking his head and looking sternly at him, "do you expect a second Pentecost?" But the hand of God was in this matter. He was working upon the mind of Carey, for the salvation of the heathen. At length the attention of the brethren was awakened to those claims which were pressing so heavily upon this apostle of missions. In October 1792, the Baptist Missionary Society was formed, and the June following, Carey embarked as a missionary to India, where he was instrumental in translating the Bible into more than forty different languages, some of which are the most difficult in the world. Through his influence twenty-seven millions of the East for the first time read the word of God in their own tongue. How glorious must be his eternal crown of rejoicing! How joyful his future harvest! In the hour of his departure he said, "I have no raptures, but I have no fears; for the cross and atonement of Christ are my all sufficient grounds of hope and joy." He died June 9, 1834. Were the spirit of Carey possessed by the 700,000 Baptists of America, soon "the kingdom of this world" would "become the kingdom of our Lord and of his Christ."—*Vt. Observer*.

From the N. Y. Baptist Register.

Obituary of Rev. Isaac Fuller.

DIED, in Poultney, Rutland Co., Vt., Aug. 26, 1843, Rev. ISAAC FULLER, in the 72d year of his age. His was a character and life on which it is delightful to dwell, and a brief notice of which, while it will be gratifying to a large circle of friends, cannot but be profitable to the readers of the Register. He was born in Kent, Ct., April 17, 1772, whence, at an early age, he removed to Roxbury. His religious experience is sufficiently remarkable to justify an account of it here. At the age of eighteen he went to visit three brothers residing in a distant part of the State. The place was new and thinly settled, and there was no house of worship. On Sabbath morning his eldest brother proposed to him to go up on the mountain and gather whortleberries. Though a thoughtless and irreligious youth, yet his mind revolted at such a profanation of the Lord's day. "No," said he, "let us go and have a meeting." His brother assented. Several came together; they read and sang, but without a praying soul among them. The afternoon of the Sabbath was spent in a similar manner, and convictions were then fastened in several of their hearts, which were quieted only by the peace-speaking blood of Christ. A revival commenced, and from that little meeting was originated a Baptist church. How striking an indication of the favor with which God regards his own chosen day of rest! How loud the warning to the impudent to employ faithfully the means of grace! Mr. Fuller had been brought up a Pedobaptist, and entertained bitter prejudices against the Baptists. But on searching the scriptures for arguments with which to refute their principles, he found himself, to his amazement, soon become a convert to their sentiments, and after violent struggles, being baptized, he became a consistent, faithful, and devoted advocate of the faith which he had once destroyed. In 1802, he was ordained over the Baptist church in Roxbury; and in this place, and in neighboring towns, he labored with great success during nearly eighteen years. In 1820, he removed to Poultney, from which time he chose never to be settled over a church, but rather to labor with destitute churches as Providence might indicate. He was ever ready at the call of duty, was engaged in many revivals, and instrumental, it is believed, in the conversion of multitudes of souls. For a few of the last years of his life he cherished the opinion, that the personal reign of Christ was soon to commence. He never, however, went so far as to fix a definite period, and exhibited, we believe, not a vestige of the fanaticism which sometimes accompanies the adoption of similar sentiments. Humble, child-like, devoted, he never dogmatized; but gave himself up to the great work of winning men to promise to meet God, and pointing them to the blood of Jesus. He died after a short and severe illness, on the 26th of August, 1843. Those who were acquainted with Elder Fuller need no eulogy on his character. To those who were not, the language of sober truth would seem extravagant panegyric.

"Like a patriarchal sage,
Holy, humble, courteous, mild,
He combined the awe of age,
With the meekness of a child."

He was emphatically a peace-maker. It was his delight to labor in healing the dissensions of his brethren, and his labors to this end were often in a high degree successful. He studiously avoided anything that could wound the feelings of his brethren. He bridled his tongue. He avoided all evil speaking, and seemed literally to have put away all malice and uncharitableness. It was his maxim, and one on which he acted with remarkable consistency; "If you can say no good of others, say nothing of them." Hence he scarcely ever had an enemy; but on the contrary, enjoyed the unbounded affection and esteem of all. He was also remarkable for humility. He arrogated no honor to himself, but was willing to serve his brethren in whatever capacity. His grand aim seemed to be useful, to glorify God in the building up of his church, and the salvation of sinners. To say all in a word, he was eminently a *holy man*. He walked habitually with God. He lived by faith in the unseen world, and seemed ever to have a deep and overwhelming sense of spiritual realities. Few Christians, we believe, even few Christian ministers exhibit so much consecration to God—so much forgetfulness of self—so much anxiety for a world perishing in sin—so much of the meekness, benevolence, and purity of the gospel. He was the friend of my youth. Together we grew old, walking toward our father's tombs. We might have died together; but it is well that one old friend should be left a little while to weep." These verses are literally translated from the Chinese, and there is no doubt of their authenticity. The fortune that Howqua has left has been estimated at \$25,000,000. All this save a small portion is the result of his industry. By the war he said himself that his loss amounted to 2,000,000! and he prayed the Emperor to allow him to retire from his position as Hong merchant; which petition was refused, his services being needed in the intercourse between the government and foreign nations. Howqua was an honest man; he disengaged all evasion of duties; never allowed his own interest to effect him, when that of his brethren or the good of his nation was called in question. "Charitable and just," says the Times, "his death may be looked upon by the Chinese, as a national calamity."—*Savannah Georgian*.

The Netherlands Loan.

The Treasury of the Kingdom of the Netherlands being nearly exhausted, with heavy arrears and a large floating debt, which rendered it doubtful whether the interest on the funded debt could henceforward be paid in full, the Government proposed to the States General a loan for 127,000,000 florins, (\$50,000,000) towards which the late King, previous to his decease, subscribed fl. 10,000,000,—the said loan, bearing 3 per cent. interest, to be issued at par, and at three per cent. below; in combination with voluntary gifts to the treasury, and with the alternative of a property of nearly 1½ per cent. on an average, should the whole sum not be completed by voluntary subscription. After serious and protracted discussions, this important measure was carried in the beginning of March, 1844, and towards the latter part of the same month the loan was proposed to the public, and entirely taken in the short space of ten days; all classes of the community, throughout the whole Kingdom, having contributed their share; even laborers, servants, and females, sending in small donations; and the reigning King of the Netherlands with the other members of the royal family, together with the capitalists, subscribed large sums towards the completion of the loan. The importance of the sacrifices making by the subscribers, may be inferred from the price of the new 3 per cent. stock, which during the progress of the subscriptions, was at 72 per cent. and about the middle of April at 75 to 76 per cent.

This example of public spirit, and of the serious determination of the people to make any sacrifice for the sake of upholding the national faith

and credit, is worthy of being imitated by those States of the North American Union, who have left unpaid the interest on their stocks, whereby this same generous Dutch nation is a sufferer to a very considerable amount; they having trusted to the well known honor of the Americans, and their ability, so clearly evinced on former occasions, to discharge their debts. Notwithstanding the non-payment of the interest on the stocks of several of these States, during about two years, the principal owners of American funds in Holland keep their Bonds, confidently expecting that measures will ultimately be taken, and that at no very distant period, for adjusting the arrears of interest, and meeting the payment of dividends falling due in the course of the present year 1844.

The benefits which Holland will derive from the aforementioned sacrifices, are the restoration of the public credit, and the probability that Government will be enabled to reduce, by the voluntary assent of the stockholders, the interest on the 5 per cent. debt, or to redeem the capital, or the principal part of it; which must ultimately lead to some reduction of the existing heavy taxes.

To another correspondent we have been indebted for a similar account of this highly creditable transaction.

"Poor laborers," says this letter, "boatmen, servants, children, in fact every one, brought their offerings, saying that they gave them willingly, and hoped that they would serve to keep up the honest name of the country.—*Bost. Daily Advertiser*.

Howqua,—the Hong Merchant.

Howqua the great Hong merchant, who only died a few months since, has had his biography already published in England, together with an engraving from a portrait in a Chinese collection. America has also a portrait of him. It belongs to a Boston merchant, who resided long in Canton, and shows as intimate an acquaintance with the effects to be produced by oil colors, as our own artists possess. His dislike to the English and love for Americans was well known. The first cause of this is said to have been the information concerning foreign ports, which the Americans were always willing to give him; but the English, never.

In China it is customary to write an elegy on the good qualities of the deceased, with an outline of the principle events that have occurred to him in life. Such a one has been written by the Hong merchant Finqua, on his friend Howqua. Some of the verses are very amusing.—For instance.

"Also Howqua gave \$800,000 to assist the ransom of his beloved Canton from the fangs of the late war—to the excessive delight of the fighting minded barbarians."

"Also, he had lands for rice, and pasture, and to play at ball, and villas and ponds of fish, and fifteen field bridges of carved wood gilt, and seven domestic bridges inlaid with ivory birds and dragons."

But you must not imagine the Elegy to be entirely in this style, some verses are beautiful and touching. I will give another specimen;

"At that time, I smiled on Howqua. We both grew old together. We often went to the tomb of our fathers, side by side and thought tenderly of the loving dead.

"Weep then for Howqua even as I weep. He was the friend of my youth. Together we grew old, walking toward our father's tombs. We might have died together; but it is well that one old friend should be left a little while to weep."

These verses are literally translated from the Chinese, and there is no doubt of their authenticity. The fortune that Howqua has left has been estimated at \$25,000,000. All this save a small portion is the result of his industry. By the war he said himself that his loss amounted to 2,000,000! and he prayed the Emperor to allow him to retire from his position as Hong merchant; which petition was refused, his services being needed in the intercourse between the government and foreign nations. Howqua was an honest man; he disengaged all evasion of duties; never allowed his own interest to effect him, when that of his brethren or the good of his nation was called in question. "Charitable and just," says the Times, "his death may be looked upon by the Chinese, as a national calamity."—*Savannah Georgian*.

The Slave Trade.

From a conversation we have had with Lieut. G. W. Chapman, the officer sent home from the coast of Africa in charge of the brig Uncas, we gather that the traffickers in slaves are prosecuting their iniquitous calling with a renewed vigor the present season. A small brig, the Volador, has successfully run the gauntlet of American and British cruisers, with three hundred negroes on board, notwithstanding the utmost vigilance had been exerted to cut her off. The Baltimore built ship Crawford, a fast vessel, which formerly sailed out of this port, is now on the coast, and is thought to be waiting an opportunity to carry off a cargo of slaves, of which she could stow at least one thousand. She is six hundred tons burthen, mounts six eighteen pounders, with numerous swivels, and has a crew of some eighty or ninety men. Although she has been sold to the Spaniards, it is suspected that she still has American papers. The boats from the British cruiser Ferret, lying off the Gallinas, endeavored to capture the Crawford a short time since, but were driven off by a heavy discharge of musketry and small shot. After this, the Crawford put to sea. Lieut. Chapman is of the opinion that a small steamer or two would be of more service in preventing the slave trade than a dozen sailing vessels.—*N. O. Picayune*.

EASTERN METHOD OF MEASURING TIME.—The people of the East measure time by the length of their shadow. Hence if you ask a man what o'clock it is he immediately goes into the sun, stands erect, then looking where his shadow terminates, he measures his length with his feet, and tells you nearly the time. Thus the workmen earnestly desire the shadow which indicates the time for leaving their work. A person wishing to leave his tool, says, "How long my shadow is coming!" "Why did you not come sooner?" "Because I waited for my shadow." In the 7th chapter of Job we find it written, "As a servant earnestly desireth his shadow."

A HEATHEN FATHER.—In India and China, and many parts of the heathen world, fathers do not love their little girls. Many thousands are killed every year while they are little infants, and those who are allowed to grow up are so unluckily treated, that they are often ready to wish that they too had been killed in infancy.

The wife of a Rajah, or native prince, in India, had five little girls, who were put to death as soon as they were born, by order of their cruel father. When a sixth was born, the mother began to long very much to have a daughter to love, and she managed to get a servant to take it away, without the Rajah knowing any thing about it. He thought that the sixth had been put to death like the rest. The poor mother never dared to send for her little girl. She never saw her again, and died some time after.

Many of the little girls in India are very pretty; they have bright eyes, and sweet expressive countenances. This little child grew up a very beautiful girl, and when she was eleven years old some of her relatives ventured to bring her to her father. They thought he would be struck with the sight of his sweet child, and that he would love her for the sake of her mother who had died. The little girl fell at his feet, and clasped his knees, and looked up in his face, and said, "My father!" What do you think that father did? Took her in his arms and kissed her, "perhaps some little girl will say, No! He seized her by the hair of her head, drew his sabre from his belt, and cut off her head at one blow.

Dear children, will you not pity and pray for the little girls in India?

PROGRESS OF CHRISTIANITY AMONG THE JEWS.

—No true believer in Christ can look over the reports of the "London Society for promoting Christianity among the Jews," without exclaiming, "What hath the Lord wrought!" The smiles of the Great Head of the Church seem to rest upon their labors in an unusual degree. There is scarce a single one of their forty-three missionaries who does not report one or more conversions through their instrumentality. In some stations a considerable number have received Christian baptism, and acknowledged their belief in a Messianic come.

In the city of New York, during the past month, four have united with the church of Christ by profession of their faith. The Missionary who labors among them, feels encouraged in his work, and still entreats, on the part of the church, unceasing prayer to God that Israel may be saved, believing in the good word of promise, "according to your faith it shall be unto you."

Christian Solicitation and Promise.

"Behold I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him and sup with him." Christ does not come in and sup, that is to say, to his residence, and be a familiar guest, till his voice be heard, and the door opened; that is, till the man has well attended to, and complied with those his antecedent motions and suggestions; till he has swept and made clear the inner room of his heart; so that purity of heart is absolutely necessary, though not for the first preventing influences, yet for the residence and dwelling of the Holy Ghost, who, though he visit those who sit in darkness and in the shadow of death, yet he will not lodge but in a pure and bright soul.—*Morris*.

THE VACANT PEW.—Why do you act so like a fool? What if your minister has done an imprudent thing? Is that any reason why you should stay from meeting and leave your pew entirely empty? Is that the Christian way of showing "proper resentment"? Go to your pastor like a man, and tell him where you think he has erred, but not act so foolish, and absent yourself from meeting by the ears and make more talk than little—besides injuring the feelings of a good man. Cease longer to act like a child, and manifest a true Christian disposition.—*Portland Tribune*.

HARTFORD FIRE INSURANCE CO.—Office North side State House Square.—This Institution is the oldest of the kind in the State, having been established more than thirty years. It is incorporated with a capital of **One Hundred and Fifty thousand Dollars**, which is invested in the best possible manner. It insures Public Buildings, Churches, Dwellings, Stores, Merchandise, Furniture, and personal property generally, from loss or damage by Fire, on the most favorable and satisfactory terms.

The Company will adjust and pay all its losses with liberality and promptitude, and thus endeavor to retain the confidence and patronage of the public.

Persons wishing to insure their property, who reside in any town in the United States, where this company has no Agent, may apply through the Post Office, directly to the Secretary, and their proposals shall receive immediate attention.

The following gentlemen are Directors of the Company:

Eliphalet Terry,	Charles Boswell,
S. H. Huntington,	Henry Keeley,
H. Huntington,	James Goodwin, Jr.
Albert Day,	John P. Brace,
	Jennius Morgan.

ELIPHALET TERRY, President.

JAMES G. BOLLES, Secretary.

ATNA INSURANCE COMPANY—Incorporated for the purpose of securing against loss and damage by Fire only. Capital, \$200,000, secured and vested in the best possible manner—offer to take risks on terms as favorable as other offices.

The business of the Company is principally confined to risks in the country, and therefore so detached that its capital is not exposed to great losses by sweeping fires.

The Office of the Company is in the new *Atna* Building, next west of the Exchange Hotel, State street, Hartford, where a constant attendance is given for the accommodation of the public.

THE DIRECTORS OF THE COMPANY ARE,